

T H E

Little Review;

O R, A N

Inquisition of Scandal :

Consisting in *Answers of Questions and Doubts, Remarks, Observation and Reflection.*

Friday, July 13. 1705.

THe Society have often desired Gentlemen not to desire Impossibilities of them, and yet in vain—but however, the Answers are in some degree necessary.

S I R,

I Being a Young Man, and having unfortunately plac'd my Affections upon one who disdains my Amours, for what reason I know not, our Fortunes and Circumstances being near equal; but I being now under so great perplexity of Mind, that it at present makes me incapable of minding my Business, as to my Worldly Affairs, to my great disadvantage: And what adds more to my Misfortunes, she is just upon the pitch of Wedlock with another. So pray inform me, whether it is impossible to reclaim her? if not, what Measures may be most proper to take? but if impossible, how I shall reclaim my lost Thoughts; and in so doing, you will very much oblige

Your Humble Servant

B. T.

Here's a Gentleman tells us his Mistress and He are upon equal Terms, and yet she wont have him! — *A strange thing truly, and very unkind!* — But then, Sir, must it needs be, that because your Mistress's Age, Fortune, and other Circumstances are pretty much alike, that therefore she must have you, and can have no Reasons against it? — Perhaps she don't like you, or perhaps she likes some body else, whose Age, Fortunes and Circumstances agree as well as yours; and if she is not at liberty to choose, then, Sir, she is no more your Mistress, but you are her Master: Therefore, Sir, all your Arguments of that sort, are very odd ones.

But then it comes out, she is going to be Married to another, and it is impossible to reclaim her.

Really, Sir, there may be no impossibility in the thing, but there is in the Answer; For how can we know what is, or is not possible in such a Case? — But this we may say, wait a little, and as soon as ever she is Married; you please to give us Notice, we shall presume to assure you of the impossibility.

At last this Gentleman comes to Advise, and there the Society are his humble Servants, *what Course must be take?*

There are, Sir, abundance of Remedies for Love; and among the rest, Reason, Patience, Absence, Time, change of Objects, are some of best.

Will she be so ill Natur'd as not to have you; tho' your Fortunes and Circumstances agree? Well: Let your Reason dictate that, since she won't have you, you can't have her; and so turn round two or three times and ask your self *what's next?* why, if one wont, another will—look a little about you, the World is too full, they say, of the Sex, and you need not fear, if you have any thing to deserve them, but you may have one.

You say you are a Young Man, and so it seems by your Letter—young Men, in the Interpreted Sence, ought not to be too much in haste; divert your self with learning to despise what you cannot obtain, and let Time alone, and he'll cure you of Course.

THe Reader is desired to bear with old Men's Impertinence, as well as young; and let the Moral come out of the Answer, when they can make none of the Question.

July 8. 1705.

I Have a Case, Gentlemen, to lay before you, and am in Expectation you'll be so generous as to let me see your Resolutions upon it.

The C A S E.

A young Gentleman of a pretty good Family, of a Liberal Education, and not despicable in his Person, falls in Love with a fine Woman; she is really very Beautiful, of a sweet agreeable Temper; every way accomplish'd to make a Man (that knows what 'tis to possess so delicate a Creature) Happy; her Fortune as much as my Friend can, in reason, expect:—He makes his Addresses, and gains all that with Honour he might expect — But the Misery is, His Father is averse to the Match: His Reasons are these.

1st. He urges she's but of a mean Extract, which is indeed, true.

2^{dly}, He scruples whether her Relations got the Estate she is to Possess, with so much Justice as they ought.

3^{dly}, If they did not, He is of Opinion a Curse will attend such an Estate; he produces several Texts from the Sacred Scriptures

to back his Assertion, which are too many to Instance.

Now, Gentlemen, I don't ask, whether my Friend may Marry his Mistress without his Father's Consent, (tho' that may, I believe be prov'd?) No, he has too Sacred a Veneration for his Parents to think of this way; nor would his Mistress, whose Piety prompts her to all Duty and Obedience, ever Marry an Undutiful Son.

But what I would have your Opinion on, is, Whether these two Reasons are sufficient to oppose and divide two Hearts so United? Whether Youth, Wit, Beauty and Innocence, ought to be rejected, ought to fall as Victims to Ambition, or a Coat of Arms to be prefer'd to Virtue?

2^{dly}, If 'tis impossible for an Estate ill got, to Prosper in the hands of a Vertuous Person, that is innocent of the Villainies practis'd in the getting it?

If the Answers are too large for one Review, you may please to divide 'em.

I flatter my self, you'll not be long before you give me your Opinion. I am with all respect

Gentlemen,

Your most Obedient

Humble Servant,

Lyfander.

The Society is always tender of that Difference Children owe to their Parents, and can by no means Encourage any Person to proceed contrary to the Commands, or indeed the Desires of their Parents, especially in the Article of Marrimony; and for this they refer to their former Paper.

But when Parents attempt to prevail upon their Children by Reasons, which seems a Sort of waving their more absolute Privilege and Authority, the Children are at Liberty respectfully to consider, and modestly refuse those Reasons.

First, As to Extract, and the Original of Families, the Society refer those that scruple those things to the reading the *True Born Englishman*; and those that reuile the Daughter of a Mechanick, meerly because her Father is not, as they call it, a Gentleman, should do well to give a very good Account of their Own.

Education, especially in England, has so much the Ascendant over Birth, that we see the Lady's Daughter a Paisant, the Tradesman's Daughter a Lady.

Indeed

Indeed the Town is not without Instances of Ladies, who have slighted Good Matches, to Men of Fortue, of Virtue and Manners; only upon the Account of Blood and Birth—but we have found some Instance of those things prove Misfortunes, both to the Persons and Families; and the Ladies themselves been oblig'd to take up below the Offer they refus'd.

The Wealth of the Trading part of this Nation, is so much Superiour to that of the Gentry, Especially of meer Ancient Families; that it has given the Tradesmen opportunity to give a more liberal Education to their Children, than the other; and Education has such strange Effects on Children, that it makes these Mechanicks Gentlemen, and Join'd to large Fortunes; has Erected such Great Families, and so many, that if the Number of Gentlemen, who had the Original of their Greatness from Trade, was set up against the Ancient Gentry, they would go near to make a Ballance; almost all our Great Families, many of the Nobility, owe their Wealth and Birth to Trade.

The Extraſt of any Family, therefore, Especially in England, where there is Education, Vertue, and Fortune, admits of no more Dispute, and that Objection is frivolous.

The next Objection is, That *her Father got his Estate by some ill Method, and a Curse may follow it.*

If all those Estates which have not been honestly got should be blasted, the Lord have Mercy upon our Rich Men; Especially such as have raised themselves in Court, Army, Navy, Ships, and Shops, who the Rest are; we find hard to guess.

On the other hand, if all Estates that are blasted, were ill got, the Unfortunate would then be always chargeable with Guilt; what the Father might do, is one thing; but as the Scripture is plain, *That the Children shall not be punish'd for the Father's Transgression*; so let the Children endeavour to sanctifie an ill got Estate, by an honest Diligent Conduct; we see no Rule to guess by, that the ill Practices of the Father shall affect them.

The following is a sad and difficult Case, and the Society have been very backward in the Answer; but thinking it may stand in need of some serious Reply, they venture to speak their Minds.

May 14. 1705.

A Friend of mine has labour'd under five decays of Trade for some Years past, all this time; and Matters are now brought to such a Point, That he must be oblig'd to take more Money to Interest (now offer'd him) in Order to launch forth into some new Business that looks very feazable; or otherways must lay in a Gaol, or else leave his Family. Provided he proceeds in this New Affair, he is fearful that his dangerous Circumstances, together with his paying so much Interest, will put such a Clog on his Endeavours, that he Queries his rising by this new way; which yet, were he free from Incumbrances, would, according to modest Computation, be no less than 200l. per Annum Profit. If he leaves his Family, he must do it in Cognito; and the Cries of a Wife, Mother, and poor little Children, will make but a very unpleasant Melody in his Ears; and when gone from them, he believes, would follow him (in thoughts) should he go to the remotest part of the World; and if he should be thrown in Gaol, 'twill be his Ruine and theirs; and if he takes his Friend's Money, it will look like Defraud; if things should not Answer, at least the World would conclude so. He does therefore earnestly desire, that you would be pleas'd to intimate to him in your next Review or Paper, which of these three ways above mentioned, according to your Judgment; may be most advisable; or what other Method may be taken in Order to make him easie. And you will oblige your unknown

Friend and Servant,
F. M.

Before the Society come to Answer this doubt, they must observe from the Letter, which is a little confus'd.

1. The Person is now in desperate Circumstances, and has a long time decayed.
2. There is no certainty that borrowing more Money will relieve him; his depending Debts, and great Interest being, indeed Rational doubts, the Society are not to Answer here as to Probabilities, but to Debate.

The Honest part.

The Prudent part.

As to the Honest part, They cannot see how he can take up Money of his Friend, without downright Robbery and Theft.

He

He that cannot pay his Debts, may be an Honest Man, but he that runs into Debt with a design not to pay, or that takes up Money, which he knows he shall not be able to restore, cannot be an Honest Man.

And on this Account it were to be wish'd some Law might be made to Encourage Men in Trade; when they see themselves run out, to leave off betimes, before they wind off the whole Bottom; in which Case, the Creditors would always fare better, and be able to set the Man upon his Feet again in Trade, on a new bottom; a Scheme of which, the Review has prepar'd for the World.

If this Person dare unbosom his Circumstances to his Friend, that offers him Money, and he will then lend it him, the restrictions should be the harder, he would then act the Honest Man, and would not be accountable to his Conscience for the Disaster that would follow.

As to the Prudent part, however something may be said, if this prospect of Trade be such, as that he is very well assur'd he shall gain 200 *l.* per Annum.

Why can he not first borrow the Money, then so apply it Abstractedly to the Design, that it may be carried on without any Danger of Mis-carriage, the Stock not being diminish'd for the Payment of ocher Demands?

If this can be done, the Profits of the New Undertaking, may perhaps in a little time, make him ease Gradually as to all the old Encumbrances.

If this cannot be done, he deceives himself, in borrowing Money to carry on a New Design, and then starving the thing, to pay his old Debts with the Money?

Thus he cheats himself, his Family, and his Friend, which can by no means be Honest; as to his Family, Wife, Children, Gaols, &c. all ought to be ventur'd, rather than a Notorious Fraud; for God in his Goodness may Provide for them, but nothing can justify Robbing a House to maintain them.

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